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RELIGIOUS MISCELLANY.

For the Boston Recorder & Telegraph.
RIGHTS OF CHURCHES AND PARISHES.
NO. IV.

We now come to a very remarkable fable, p. 27, which is too long to quote or delineate. But the conclusion or moral is, p. 500, "That a person intending to give property to pious uses, and particularly for the support and maintenance of public worship, would denounce the donees, the church, meaning the whole society of worshippers Christians, and if his donation should be afterwards applied to the use of a few Christians, who had constituted themselves the church, his bounty would be perverted." In 1631, just after the arrival of our ancestors, there was a law made that none but church members should be admitted to the rights of freemen. This law it seems abominated only to this, that those who did not attend public worship should not be considered as freemen. Wicked "oppression!"—Wonderful "bigotry!" The very same kind of oppression and bigotry which exist at the present day, for such are now fined, even if they are not dispossessed. But on this subject we have the language of law, as well as of vague and absurd conjecture. In 1660 the legislature enacted that church members are those "in full communion, which they declare to be the true intent of the ancient law, Anno 1631." The Judge and the departed spirits of the Legislature must settle it between them.

Again, p. 504, "The only circumstance therefore which gives a church any legal character, is its connection with some regularly constituted society." But whence is this doctrine derived? From the law of 1754? In that law there is not the most distant allusion to such a specification, it extends to all,—No; but from the law of 1800, which says, "That the respective churches connected and associated in public worship with the several towns, &c.—and other bodies politic, being religious societies, shall at all times have, use, &c.—all their accustomed privileges and liberties respecting divine worship, church order and discipline, not repugnant to the constitution." But does it say that other churches shall not have the privileges and liberties, which had been guaranteed to them by law, and which did not relate to "the support of public worship and the settlement of ministers?" It does not. Does it repeal the incorporation of church deacons in 1754? Nothing but the supposition of a legislative trick, can suggest the idea of the least shadow of such a repeal. The deacons of all churches described in the act, are then still so far incorporated. But even if he can make the law of 1800 appear in this respect ambiguous, by a rule from Blackstone it is rendered powerless, in "Verba furibus accipiente contra proferente."

We now come to the subject of church identity, by far the most important of all. It is said in the same sentence with the last quotation, "and those who withdraw from the society, cease to be members of the particular church, and the remaining members continue to be the identical church." Now I would ask, for indeed I am ignorant, if a church member, becoming dissatisfied with the public instructions of the society to which he belonged, should transfer his connections to another society, and at the same time should continue his former connection with the church, and should with their consent even vote in that body, although he could not vote in the society with which it is united, is there any law, civil or ecclesiastical, that forbids it? If not, and if the majority should do so, where then would lie the church identity? Again, p. 505, "That a church cannot subsist without some religious community to which it is attached, with the exceptions before stated," (exceptions where they did actually so subsist,) "is not a new theory. It has been the understanding of the people of New-England from the foundation of the colonies. A few anomalous cases can have no bearing on the question. Here the judge seems to have fallen in love with prescription. And it is a negative prescription! As though, if a corporation had been accustomed to meet *in* mind in a particular building, it not only has a prescriptive right to meet in it, but is compelled to do so, or else it ceases to exist as a corporation. And if that building by some unlucky storm or fire should be destroyed, the corporation is *de lege* and *de facto* annihilated. But it is well known that the churches of Massachusetts have ever existed as distinct and independent bodies, except so far as they were united with other societies for *particular purposes*, which do not at all affect their independent existence. A doctrine contrary to this, necessarily implies, that as a body they were *de jure* in all respects under the control of the societies with which they were united. Certainly the churches and the people of New-England had no such understanding as this, till the judge suggested it, except so far as it was produced by the law of 1800. "When a corporation is *erected*," says Blackstone, "a name must be given to it, and by that name alone it must be sued, and do all legal acts. Such a name is the *very being* of its *constitution*." Now it is well known that the relative names first, second, etc., of churches, are not given according to their rank, but according to the successive times of their formation. The name, "first church" of a town, as far as mere words are concerned, may mean the *people* of a town, as a corporate body, or *town premises*. But the expression, first church in a town, which is, and which always has been frequently used, destroys the ambiguity, and fixes the name as having a reference to mere locality; for the expression, first church in the *people* of a town, would be absurdity. So that while a church is within the limits of the town after which it is called, its name, and of course its rights, cannot be forfeited. If there is any other foundation for church identity, it is its covenant.

The believing parent, by bringing his child to this ordinance in faith, humbly claims for him the fulfilment of the promises of grace. He yields him up to God and to the church. He publicly acknowledges his obligations as a parent, to train him up in the nurture and admonition of the Lord, to instruct him in the things of religion, while sitting in the house and walking by the way, lying down and rising up. Deut. 6: 7.

I consider the child born of believing parents and thus dedicated, a member of the Christian church in a sense similar to that in which every infant is a subject of the same government under which his parent lives. To illustrate this idea, let the same child be considered as a member of civil society and of the Christian church. In the former capacity, he is under the protection of the government, subject to existing laws, and enjoys all the security they afford: in the latter, he is under the Christian watch of the church, and is accountable to them for his conduct. As a citizen, he is not entitled to the right of suffrage, or eligible to office; till he has arrived at a certain age, and has complied with certain conditions, as the acquiring of lands, or other property to a certain amount:—as a member of the church, he is not entitled to all its privileges, and particularly to communion in the Lord's supper, till capable of discerning the Lord's body, nor will he

have, as contending, p. 500, that they might leave the town with their property. This would undoubtedly have violated the will of the donors, and they might have been compelled to return, or their property would have been forfeited. But the supposition is contrary to fact; for the church never did leave, and never intended to leave the town; and their house would have been open to all who were willing to enter it. In this way, according to the judge's own concessions; the will of the donors would have been fully accomplished. But did he say, that it was the probable will of those inflexible orthodox donors, that their donations should be wrested from the orthodox church, to which they had expressly given them, and should be held and controlled and managed by a society, to aid it in the propagation of what those donors considered "damnable heresy?" He did not, and dared not say so. No, the judge knew that they would sooner have seen their donations and all the rest of their property sunk to the bottom of the sea: and the suppression of this most material circumstance, on which the will of the donors ought to have been placed, was in fact no better, than to strike the enacting clause from a statute.

On page 510 the opinion of Chief Justice Parsons is given in unison with that of Chief Justice Parker, "that the town may without or against the consent of the church, elect a public teacher and contract to support him." But Judge Parsons, as all others merely human, was a fallible man. The constitution says that bodies politic or religious societies, shall at all times have the exclusive right to choose their own teachers. But it does not say in what manner they shall choose them. It is true, that at the present day, the people of the community, in all civil concerns, which come before them, have a free and equal vote. But it has not been always so even since the framing of the constitution. An amount of property was required to constitute a voter. But this method of choosing by a free and equal vote, has never been extended to the choosing of ministers, but for a very short season; either by prescription or by statute. The supposed extension rests entirely on very distant and vague analogy. If the minister is chosen by the concurrent vote of the church and society, of which the church is a part, the society, bona fide has the exclusive choice of its minister.

This doctrine is as obviously correct, as that laws passed by the concurrent vote of the Senate, Representatives and Governor, are passed exclusively by the Legislature. I would not contend that this mode or any other is exclusively authorized by law; yet it is certain that it has custom for its support, while the other has nothing but analogy. It has been made sufficiently obvious too, that it cannot be repugnant to the constitution. It was in this latter point only that Judge Parsons appears to have been led into a mistake, by laying too much stress upon a distant analogy.

LUCIUS.

For the Boston Recorder and Telegraph.

What relation to the church do the children of professing believers sustain?

Perhaps as great a diversity of opinion exists on this as on any question of equal importance connected with religion. Whilst some adopt the sentiment that every spiritual blessing is strictly personal, and therefore that the children of believers have, in respect, privileges greater than those of unbelievers; others consider them as members of the church by their birth or baptism, and entitled to all the privileges of membership, as soon as they arrive at a certain age, and comply with certain requisitions; requirements which by no means imply a change of heart. Others, again, consider them as proper subjects of baptism, on account of their parents' faith, yet not members of the church in any sense, nor sustaining any relation to it different from other children.

To these several hypotheses, there are strong objections. To the first, that it annuls numerous great and precious promises made in the scriptures to believers and their seed. To the second, that it makes credibly pietistic not part of the qualification for all the privileges of the Christian church, and therefore, a society may be a true Christian church which has not among its members, a single real Christian. To the third, that it makes the baptism of the children of believers, a nullity, a duty without a privilege, a sign without any thing signified.

The following sentiments are submitted, which the writer will be happy to see corrected if they will not bear the test of reason and scripture; and hopes they may call forth the attention of some able writer, who will set this subject (which certainly is not an unimportant one) in a just light.

I shall not here enter into a discussion of the question "are the children of professing believers proper subjects of baptism?" but shall take it for granted that the Christian church rests on the basis of the covenant made with Abraham, in which the Lord promises to be a God to him and to his seed after him in their generations. Gen. 17: 7—that the great body of Christians in every age since the establishment of Christianity, have judged and acted correctly in giving up their offspring in the ordinance of baptism;—that they are not by this ordinance, introduced into the church, but are proper subjects of the ordinance, because by their birth they are already members of the church as being included in the covenant.

The believing parent, by bringing his child to this ordinance in faith, humbly claims for him the fulfilment of the promises of grace. He yields him up to God and to the church. He publicly acknowledges his obligations as a parent, to train him up in the nurture and admonition of the Lord, to instruct him in the things of religion, while sitting in the house and walking by the way, lying down and rising up. Deut. 6: 7.

I consider the child born of believing parents and thus dedicated, a member of the Christian church in a sense similar to that in which every infant is a subject of the same government under which his parent lives. To illustrate this idea, let the same child be considered as a member of civil society and of the Christian church. In the former capacity, he is under the protection of the government, subject to existing laws, and enjoys all the security they afford: in the latter, he is under the Christian watch of the church, and is accountable to them for his conduct. As a citizen, he is not entitled to the right of suffrage, or eligible to office; till he has arrived at a certain age, and has complied with certain conditions, as the acquiring of lands, or other property to a certain amount:—as a member of the church, he is not entitled to all its privileges, and particularly to communion in the Lord's supper, till capable of discerning the Lord's body, nor will he

have become, in the judgment of charity, truly pious. Although his citizenship was not of his own personal choice, but adheres to him by birth; yet by nothing but crimes which endanger the state can he be deprived of a citizen's rights, and by no means but by banishment can he be released from obligation to obey the civil laws. So although he is a church member by birth, and not of his own personal choice; yet nothing can deprive him of his ecclesiastical standing, but such open immorality or heresy as the church cannot tolerate, nor can he be released from his subjection to the church but by excommunication.

If the above representation of the standing of the children of professed believers is just, I conceive the following duties towards them in particular, are incumbent of the minister, elders, and members of the church:

To instruct them faithfully in the doctrines & duties of Christianity as soon as they are capable of understanding them.

To inform them of their relation to the church and explain it—of their duty above others to become immediately pious—to shew them that in addition to their obligations to God, they are under obligations to the church in which they have a standing, from which they cannot be released. Persuasion should be used with them, not only in childhood and youth, but till it is effective or while they live; they should be pressed with affectionate, tender, and earnest entreaties, to embrace the offers of salvation made by the merciful Saviour, that they may receive all the benefits of the church to which they *already belong*. 2nd. In cases of open immorality or heresy, the same measures ought to be taken with the children of the church as with those in full communion. If possible, let them be reclaimed—if they are incorrigible, let them be publicly cut off from membership. So long as their conduct is not openly immoral, nor their avowed sentiments subversive of Christianity, they should hold their standing; and the hope should still be cherished that through the blessing of God on the faithful labors of the church, and in answer to their prayers, they may be converted, made pillars in the church and ornaments to Christianity.

The writer of this believes that the children of the church ought of right to hold this standing and be thus dealt with, and considers this as their proper place agreeably to the dictates of reason and scripture. The particular arguments in proof of these sentiments, are not here adduced, but will occur to the mind of the intelligent reader. Some of the advantages of renewing and acting upon such a system will be adduced next week.

MACLEON.

For the Boston Recorder and Telegraph.

HOME MISSIONS DEPARTMENT.

HOME MISSIONS.—NO. XXIX.

MESSRS. EDITORS.—I have not yet done with the subject of my last No. There are other reasons than those already suggested, why our young men should more freely devote themselves to the work of the Lord, in our remote forests.

Nor will I say, that souls are equally precious there as elsewhere—not that the same instrumentality of the Divine word and ordinances, is necessary to bring them into the kingdom. This will not be denied. They must perish unless they hear the Gospel; and how shall they hear, if it be not preached to them?

A further extract from the same communication that furnished us a quotation last week, will suggest considerations of great power on an expanded and spiritual mind.

There is a church of twenty-four members in Pike county, about eighty miles up the Mississippi river, entirely destitute of any preaching, and is surrounded with settlements of importance. There is a very interesting and important field, sufficiently large for two missionaries, if they could be obtained.

To these several hypotheses, there are strong objections. To the first, that it annuls numerous great and precious promises made in the scriptures to believers and their seed. To the second, that it makes credibly pietistic not part of the qualification for all the privileges of the Christian church, and therefore, a society may be a true Christian church which has not among its members, a single real Christian. To the third, that it makes the baptism of the children of believers, a nullity, a duty without a privilege, a sign without any thing signified.

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may it not justly be regarded as undecided whether the friends or the enemies of the truth shall triumph in the West? Nothing but the promises of God and the history of his Providence, give us room to hope that a religious influence will finally predominate in that section of our beloved country. And this very hope must prove fatal to the state can be deprived of a citizen's rights, and by no means but by banishment can he be released from obligation to obey the civil laws. So although he is a church member by birth, and not of his own personal choice; yet nothing can deprive him of his ecclesiastical standing, but such open immorality or heresy as the church cannot tolerate, nor can he be released from his subjection to the church but by excommunication.

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of the whole of the New Testament, by Mr. Rheinius, was nearly completed.

A considerable portion of the Carnarese (or Carnataga) Bible is now completed; several thousand integral parts of it have already been printed and circulated.

With regard to the demands in general, it will be gratifying to learn, that urgent and increasing applications have been received from every quarter within the province of the Madras Society's operations, for supplies of the Holy Scriptures. The total amount is 12,028 copies, viz. 922 in English, and 11,106 in the native languages, a number far exceeding those of any preceding year.

At the request of the Bombay Auxiliary, one hundred Amharic and Ethiopic Gospels and Scriptures, and fifty Ethiopic Psalms, have been sent them, in order to be transmitted to Abyssinia, through the agency of a gentleman connected with that country. One hundred Ethiopic Psalms, and three hundred Amharic and Ethiopic Gospels, have also been forwarded to Malta, in the hope of their reaching the same destination.

At the date of the Bombay report, the Missionaries at Surat observe:—"Since September last, we have given away about eight thousand parts of the Gojjurattan Old and New Testaments, and in the course of a month every copy will be gone." The call for books during the past nine months has been greater than it is likely to be again in the same space of time for years to come, on account of a pilgrimage in the vicinity of Surat which began during the last rains, and will close about the same time this year; it occurs every twelfth year. It has brought people from every part of the province of Gojjurattan, and the Scriptures have by this means been scattered over a large extent of country."

In Ceylon, the desire manifested for the Scriptures in Tamil, happily continues among the native population at Jaffna. Considerable subscriptions have already been made among themselves, and it is only matter of regret that a sufficient number of copies cannot be obtained so soon as they anxiously wish. This has led the Committee at Colombo, to a determination to print them, selves an edition of 3000 copies.

The Rev. Mr. Clough has been empowered by the Colombo Committee to prepare one Gospel in the Pali language, and to print it, and send it to the Missionaries in the Burman Empire, with a request that they will examine it. Their future proceedings in printing the remainder of the New Testament, are to be guided by the result of this examination.

Australia and Polynesia.

Dr. Morrison writes thus from Malacca:—"The distribution of the Scriptures has been carried on at the Anglo-Chinese College in Malacca, where also the printing of them has been superintended during my absence." Concerning the Chinese version of the Scriptures, he remarks, "When I left China, I presented to the Superior of a large Budhist temple, containing two hundred priests, a copy of the Bible, and a Chinese version of the English Prayers for morning and evening worship. I have seen him since my return. He has read these books, and praised them to me. A native Christian, converted to the faith by the late Dr. Milne, has shown the sacred writings to many persons; among others to some learned graduates; these, when they have read awhile, have said, 'There is in that book much that is easy to understand; there are also inverted phrases, and there are parts in which we do not understand the subject treated of.' The native Christian says the same; but he has read the whole several times, and finds the connexion of the Old and New Testaments reciprocally elucidate each other."

In a communication from the Missionaries at Tahiti, it appears that it will be necessary to have a distinct version of the Sacred Scriptures, for the use of the Harvey Islands; the language spoken in them differing materially from that of the Society Islands. It bears a close affinity to that of New Zealand. No steps have, however, at present been taken. Five thousand copies of the books of Daniel, Esther, and Ruth, in the Tahitian language, have left the press; and it is intended to reprint the ten Epistles, beginning with the Galatians, for the use of the Leeward Island Missionaries.

Africa.

In Madagascar, the translation of the New Testament is finished, and that of the Old Testament is in progress. The former is under revision for printing.

South America.

A respectable merchant at Rio Janeiro writes thus to Mr. Armstrong, agent of the British and Foreign Bible Society at Buenos Ayres:—"The Bible is in great request; and had I some thousand copies, I could easily sell them on account of the Society. And then," he adds, "when I say that the Bible is in so much request, I do not think it arises from love to its contents, but from the mere impulse of curiosity to know what has been so long withheld from their view."

Through introductions which Mr. Armstrong has obtained, he has been enabled to send small supplies to Potosi and Cuzco, the one in Peru, the other in Bolivia, in neither of which districts has the Bible, in the Spanish language scarcely if ever been seen.

A body of German emigrants having arrived at Buenos Ayres in a state of great distress, while others administered to their temporal necessities, Mr. Armstrong had the satisfaction of relieving their spiritual wants, by putting copies of the German Scriptures into their hands, which were received with the greatest apparent gratitude. "As they speak nothing," says he, "but German or low Dutch, I could hold no conversation with them; but they gave me such proofs of their thankfulness as they could, which consisted in very expressive looks, and by offering me their hands."

A gentleman from Truxillo writes, "I am happy to inform you, that the generality of the natives entertain a strong desire of reading these divine volumes."

The total of Mr. Armstrong's distributions during the year has been 1,817 copies.

Mr. Luke Matthews was appointed an agent of the British and Foreign Bible Society for S. America, in the early part of last year, and sailed for Buenos Ayres July 30th. On the 30th of October he set out on a tour across the Continent to Chili. A letter has been received from him written at Cordova, where he had been enabled to effect the distribution of a few copies of the Sacred Scriptures. But the unsettled state of the country proved a serious impediment in the way of more extended operations. 6000 Spanish Bibles and 12,000 Testaments have been sent to different places, where depots are to be established.

Mr. Thompson has been re-engaged as an agent for two years, to be spent in visiting the city and republic of Mexico. About 4000 Bibles, and more than 5000 Testaments have been sent to Mexico and Guatemala for his use.

"The Society at large," says the Report, after an extract from Mr. Brigham's Address, "will view with delight, and without any feelings of rivalry, the interest which the American Bible Society takes, in common with itself, in South America; and will, most cordially bid that Institution God speed. The work is more than sufficient for the united energies of both Societies."

North America.

What is said of Bibles in the United States, we of course omit, having already presented

much later information. We have also published in substance the last Report of the Montreal Bible Society.

The Bibles sent to Miramichi have proved very acceptable; and the Committee have been informed, that, under the blessing of God and the preaching of the Gospel, they have been of very great use in the North-west branch of the river, as a very considerable reformation has been effected in that quarter; and, in several instances, "swearing and profane ballads are exchanged for prayer and praise."

Home Concerns.

A sub-committee of the Society, on visiting Jarow Colliery, found the population to amount to 1644, 877 of whom could read; yet there were 60 families wholly destitute of the Scriptures! An Auxiliary has been formed there.

In the western part of Inverness and Ross, all the Scriptures found existing, are in the proportion of one copy of the Bible for every eight persons above the age of eight years.

The Irish Society in Dublin, for promoting education through the medium of the Irish language, have had considerable openings for diffusing the New Testament in the vernacular character, and fifteen hundred copies have been voted to it. In one letter, the Rev. Robert Daly, the Secretary, writes: "The demands upon opening new schools, are every day increasing." And, in another letter, he says, "If you only send us 500, we shall be forced to trouble you again almost immediately. In fact, they will be all appropriated before they arrive. There is a great door and effectual opened, and we may indeed add there are many adversaries." The Irish Old Testament in that character is nearly finished; 5000 extra copies of Genesis and Exodus have been printed.

The number of Bibles issued by the Hibernian Bible Society the past year, was 17,391; and 17,933 Testaments. The number distributed in Ireland, during the same period, by different Societies, is stated at not less than 90,000.

The number of Auxiliaries, Branches and Associations, added to the B. and F. Society was 72. The receipts amounted to 80,339, 11s. 2d. Issued of Bibles from the Depository, 294,006; being a larger amount than that of any preceding year. Whole number issued since the formation of the Society, 4,303,395.

ITEMS OF INTELLIGENCE,

Abstracted from English Magazines, for August, received at the Portland Mirror Office.

ENGLISH BAPTIST MISSIONS. *Monghyr.*—The latest intelligence from this Station, which bears date, Jan. 15, 1827, affords gratifying proof of the continued and salutary attention excited by the Gospel. One woman had recently been baptized, and a Hindoo family consisting of six persons, had openly renounced Hindooism, and declared themselves Christians. This event occasioned considerable tumult, and caused many of the children to leave the schools. The tumult however subsided, and the children gradually returned, as soon as the people knew that the family had done this of their own accord, and not through any special agency of Mr. Leslie. The head of this family soon after became ill—appeared deeply convinced of his state as a sinner, and that Christ alone could save, in whose mercy he expressed a humble hope. His sickness was unto death, and his remains were buried in hope of a better resurrection.

His widow is also the subject of serious impressions—a candidate for baptism & admission into the church.

A youth of the same family, by his general conduct, apparent seriousness, and knowledge of the word of God, has afforded ground for hope respecting him. "He is the very image in countenance of Andrew Fuller; and as he has now lost caste, and voluntarily called himself a Christian, I earnestly hope, says Mr. L., that he may become a Fuller indeed among the Hindoos.—Another family, consisting of a man and his wife, and one child, have also lately renounced caste, and professed Christianity. I do not know that either of their hearts are impressed, though it is evident that their minds are enlightened."

LONDON MISSIONARY SOCIETY

SOUTH SEAS. *Huahine.*—Mr. Braff writes under date of Nov. 1, 1826,—Services for the public instruction of the people continue as usual, twice every Lord's day, and on Wednesday evenings. The congregation consist of 1200 to 1400, whose regular attendance we have held with pleasure, & trust that many have not heard in vain. On Monday evenings meetings are held, in which the natives are catechized as to their knowledge of the texts, exhortations and instructions during the week—in this exercise they are much interested. Five adults have been dedicated to God in baptism, [the last year,] whose profession we trust, was sincere; and 53 children of parents previously baptized into the visible kingdom of Christ by that ordinance; making a total of baptized adults since the commencement of the mission [in 1818], of 783, and of children, 683—total adults and children 1466. The church continues to receive additions from among the baptized, whose walk is consistent with the Scriptures. 43 have been received the last year, making the number in the church, at present, 373. Others are under instruction, with a particular view to communion.

Hoppy Deaths.—The health of the people appears to have been remarkable; during the year only 5 adults and 3 children were removed by death. Mr. B. mentions one young man, named Teivoua, who had feared the Lord from his early days, his conduct was always consistent with the Gospel, to which and its author he manifested a remarkable attachment. During a long illness, secret meditation on the love of God was his supreme delight. He died calmly committing his soul to God who gave it.

Another, named Vaitape, who was a principal judge, had been a constant member of the church since 1823, and particularly vigilant in his office. He died so suddenly as to preclude opportunity for much conversation. He was sent for Mr. B. in haste, to whom he said, "I have been a great sinner, but I trust"—here, probably, he would have added, "in Jesus Christ," had not death instantly seized him.

Paea was another most pleasing monument of Divine grace. He was an aged man, a church member, and always ready to every good work. The morning he died, Mr. B. was sent for quite unexpectedly, to whom Paea observed that he was ready, and just upon the point of death. With a countenance peculiarly pleasing & eyes directed towards heaven, he prayed, "May the name of Jehovah be praised from the rising to the setting sun, who hath looked upon us in mercy, and sent his Beloved to save us from our sins and God's anger. Have mercy on me and save me, for Christ's sake. Amen." He was asked, "upon whom are your hopes fixed for acceptance with God?" and replied, "upon Jesus, who died for me;" and added, "I count not my life dear to me, so that I might finish my course with joy." His speech was then interrupted, and he died almost instantaneously; giving a striking testimony, that his end was peace.

Mr. B. mentions, as a severe trial, the conduct of some of the natives in relation to a vessel which was wrecked on the reef near the mouth of their harbour. They were requested by the Capt. to get the cargo on shore, as quick as possible, during the first night, lest the vessel should go to pieces. But during the night they found the spirits, took too much, and plundered the vessel of

a number of articles. What could be got back was returned. The few of these depredators who belonged to the missionaries, were excluded from their meetings as wicked inconsistent persons, and afterwards manifested true sorrow. The chief Mahine was then on the opposite side of the island, and on his return took due care to protect the property, and to compensate to the utmost of his power, the captain for his loss.

Besides the meetings already mentioned, there are others on Tuesday, and on Friday evening for appropriate instruction to particular classes.—Every morning the adults and children are assembled to receive instruction in reading, writing and arithmetic. Of the former, the greater part are able to read the Scriptures, and to write a tolerable hand. The adult schools contain nearly all the inhabitants who are grown to years of maturity—the children's schools upwards of 300. The natives make rapid improvement in civilization: they erect houses, and cultivate vegetables, with which they supply ships, that touch at the island.—A new chapel 115 by 59 feet was just completed when Mr. B. wrote.—300 copies of an elementary book, a native Report, and a new edition of their laws, besides portions of scripture, &c. were printed during the year.

NOTES ON BUENOS AIRES.

By information just received from Buenos Ayres, we are able to add another number to the "Notes" which we published several months since, relative to the moral interests of that people,—the most republican and liberal of all the new Governments in the South.—*N. Y. Obs.*

PROFANITY.—The profanity which prevails in Buenos Ayres, is rather of the irreverent than the blasphemous kind; like the exclamations, "O Lord!" "My God!" &c. in our own country. "I have never heard," writes our informant; "any thing resembling the profane oaths and maledictions which swearers in English heap upon themselves and others." But such as it is, the vice is lamentably prevalent among the people; not excepting females and many in the higher walks of life.

THE SABBATH.—In general the inhabitants regard the Sabbath in much the same light as one of their feast days. Hence, they object to the schools being discontinued on Saturday afternoon, as it would give the children two holidays together. They seem to have little idea of any other sanctification of the Sabbath, than refraining from work, & going once in the day to hear mass; while in the evening both priest and people resort to the Theatre! This evil can be remedied only by Sabbath Schools, and other means of influencing the minds and principles of the young.

SABBATH SCHOOL INSTRUCTION.—There is one Sabbath School in Buenos Ayres, under the superintendence of our countryman, Rev. Mr. Torrey. As yet it is principally confined to the children of English residents. In three months, ending on the first of June last, the number of scholars had nearly or quite doubled. A class of Spanish boys had just been formed, six in number; the first who have ever attended. There is some hope that a Sabbath School will be established in the course of the present autumn, for Spanish children exclusively.

DISTRIBUTION OF RELIGIOUS TRACTS.—Mr. Torrey has taken much interest in the distribution of Tracts among the people, both English and Spanish. In the Spanish language, about thirty different kinds have been sparingly distributed, being partly the publications of the London Tract Society, and partly of the American.

The story of "James Covey" has been sought after with great avidity. The same may be said of "Little Henry and his Bearer." Some copies of the latter were sold for twenty-five cents each.

"The Advantages of Drunkenness" has also been well received; & in one instance has proved successful in the reformation of an intemperate man. No obstacle has been thrown in the way of Tract distribution, even by the Spaniards. Some have been introduced into one of the native schools; and at the time our informant wrote, Mr. Torrey had deposited a quantity with the binder of different kinds, one of each to be bound in a volume, which he hoped he should be able to introduce as a school book.

It was to comprise about 250 pages.—Connected with this subject, may be mentioned the case of at least two hundred Spanish youth, who are engaged in the study of English; and who, for want of something better, make use of such trash as "The House that Jack Built," "Cries of London," "Cinderella," &c.

Assemblies of Sabbath School, &c. are held weekly, & in some cases twice weekly. The Sabbath School Concert has been well attended. Church meetings have been held once a month, sometimes with shorter intervals. Beside these, the brethren of the church, and the sisters, have each a separate meeting for prayer and mutual improvement, every fortnight, and the Female Praying Society hold a quarterly fast; and in addition to these, are several neighborhood weekly prayer meetings. The Bible Class has met once in two weeks, through the year. Beside these occasional meetings, there have been numerous occasional ones, such as lectures, conferences, &c. from one to three or four of these have been attended weekly. We have a Sabbath School which has been continued seven months, & attended by every person belonging to our Society who was of a suitable age." The various religious periodical works are taken in such numbers, as circulated so systematically that nearly every individual enjoys the privilege of reading them.

"Since our last Report was forwarded, things have been added to the church—after several deaths and dismissals, sixty-five remain members. Although a hopeful conversion has occurred every few weeks through the year, yet we until quite recently have a sovereign God been pleased specially to answer our prayers and glorify our strong desires; but now he is apparently beginning to do it. From eight to ten have, in a few weeks, passed, as we believe, from death unto life, and the good work is daily assuming a more encouraging aspect."

"Within the same period, some heads of families, and several young persons have united with us."

A tract Society, a Sabbath School Society, and a Domestic Missionary Society have been established within 12 or 18 months in addition to the Female Education Society and Bible Society which previously existed.

Beside \$52 collected at the 12 monthly

DOMESTIC.

GENERAL CONVENTION OF VERMONT.

We learn from the Vermont Chronicle that the General Convention of Congregational and Presbyterian ministers in that state, met at Montpelier on the 11th inst.; and was opened with a sermon by Rev. R. Smith, of Burlington, from 1 Tim. ii, 5. The number of members present from that State was 23, viz. 18 delegates from the 11 Associations (4 vacancies), one each from the Rutland, Addison, and North Western Conventions, the Register of Convention, and the minister of the place. From other states were present, the Rev. Asa Hiley, D. D., from the General Assembly of the Presbyterian Church, the Rev. Noah Smith, from the General Association of Connecticut, and the Rev. Rowell Shurtleff, from the General Association of New Hampshire.

"Within the past year, eight churches have

received pastors, and come into the enjoyment of the regular ministrations of the Gospel, through the assistance derived from this Society; and without this aid, all of them had probably remained desolate till this day and for years to come.

Beside these, several churches continue to enjoy the labors of pastors who must have been separated from them, but for the timely interposition of your beneficence.

And in addition to this amount of several years missionary labor, when no voice had proclaimed to Zion, "Behold thy God reigneth!" unless you had sent to them messengers, to carry the glad tidings. More than a thousand children are enjoying the instruction of Sabbath Schools—and at least for the benefit of young attendants Bible Classes under the superintendence of your missionaries in the eastern department of your operations alone. Large additions have been made to several of these churches; the parishes connected with them have been strengthened, and aroused to unprecedented efforts for the support of divine ordinances.

Revivals of religion have been enjoyed and a spirit of pious liberality has been excited in view of the claims of a perishing world."

Our readers will be interested by a few extracts from the Report, which is too long to be published in full.

The Committee appointed to report on the state of Religion, represents that from the narratives of the delegates, there appear many things calculated to excite our sympathies and to call forth our warmest gratitude.

Windham Association presents us with pleasing revivals in Townshend and Dunhampton.

In the former place, between seventy and eighty

are represented as having united with the church of God, and numbers, who have not yet

joined, give evidence of religion; and the good work appears in a degree still progressive. In

the latter about 40 have joined the church. In

Windham, it is hoped a display of mercy is begun, as appears from the restoration of union and vi-

gor in the church, which has for some time been

cold and divided, and likewise from the serious

MISS. **MASS.** been assisted, Feeding Chickopee, Prescot, field, Irelandton, Gloucester, Shaxon, Walpole, Brighton, Freeport, Dartester N. P. & S. P. Han- son, Pond, etc. **Arches have** enjoyment of fuel, through society; and probably re- for years to bches continu- just have been mely interpo- addition to sionary labor places, where Behold thy went to them. Mon- ing the in- at least five es under the es in the e- sation. Large- part of these with them have unprecedented ordinances- and a spirit and in view

RECORDER & TELEGRAPH.

BOSTON, SEPTEMBER 28, 1827.

ON OPPOSITION TO REVIVALS.

A writer in the Christian Register, whose signature is "Zungle," has reached his fourth number on "Revivals." From the character of that paper, our readers would expect, that revivals would be discussed in its columns only to be opposed; and such is the manifest aim of the writer in question, though he makes a fair show of candor and inquiry. It cannot be expected, and it is not necessary, that we should reply to his different positions and assertions in detail. We may take an occasional notice of some of the more prominent parts. At present we shall quote a few sentences from the fourth number, and make a few remarks upon them.

Zungle says: "The fundamental circumstance of these revivals is, their preternatural character. Of course I consider this the first and great point to be examined. The decision of this would be final and decisive of the whole matter. If, indeed, as is pretended, they are the immediate and extraordinary work of God, it is great presumption and great impudence in any way to resist them. But if, on the other hand, they are the result of human plans and artifice, then it is no less impious and wicked, to ascribe them to divine influence and agency. I have laid before you some circumstances accompanying these extemtions, which appear to me to prove, beyond a reasonable doubt, that they are entirely effected by systematic management and regular exertions of mortal men like ourselves."

We do not at present consider the "circumstances" which the writer adduces as affording conclusive proof of his position. It is enough to say, that if they have any foundation in truth, they come from his pen most egregiously distorted. His petition itself is the object of our attention, viz., that *revivals are not the immediate and extraordinary work of God; but that they are entirely effected by the exertions of men.*

It is obvious, from many expressions of the writer, that he has special, if not exclusive reference to reported revivals, which occur in the orthodox and evangelical churches, under the preaching of the doctrines of grace. We shall so understand him, and defend ourselves accordingly. As to the "artifice," "management," and "contrivances," charged upon ministers and Christians, if he means to imply that they use deception or any unallowable measures for promoting revivals, a simple and solemn denial on our part is sufficient. If, among the thousands in America, who have an agency in promoting revivals, any instance of such conduct is exposed, the great body of evangelical Christians view it with deeper abhorrence than Unitarians ever did in proportion as our views of the solemnity of the service of saving souls from death, exceeds theirs.

We have no dispute with "Zungle" about human exertions, except that he ascribes reputed revivals entirely to that cause, and excludes the special operations of the Spirit of God. He says we use exertions, and we admit it, and we wish it were far more common to use them systematically and continually. Our ministers preach the gospel, at the Sabbath and in the week time. Christians pray for sinners, and sometimes warn and exhort their children and relatives, and even their neighbors who are not related to them. And these various efforts are instrumental in producing and prolonging revivals. "Zungle" says those are the sole cause of the excitement. We do deny, and on that point he and we are at issue. But we shall not deny, that we do use means, and make efforts; for it has ever pleased God by the foolishness of preaching to save them that believe; and we know not that private Christians are any where forbidden to save sinners, "pulling them out of the fire."

But we admit, that excitements do occur, which may be accounted for in "Zungle's" own way; they appear to be truly the effect of "fear, sympathy, and associated action." But they do not occur under the preaching and "management," which are generally approved by the Christians whom he would call Calvinists. Those excitements, both in their character and fruits, are not the revivals for which we labor and pray. Our preachers and writers have protested against them, and ascribed them by argument. From the ground we occupy, they lie as far off in the torrid regions of fanaticism, as the tenets and feelings of Unitarians do in the frigid zone of apathy and indifference. "Zungle" should have known this fact, before he commenced writing a professed review of the whole subject of revivals. Perhaps he did know it, and is prepared to stand by his position, that such revivals and those we approve, are essentially of the same character. We, however, have a right to make the exception, and protest against the amalgamation. We could point out the difference, but cannot stay now. Suffice it today, that we attempt to vindicate only such revivals as we acknowledge; and that there are excitements, bearing in some connections the name of revivals, which we are under no obligation to defend, and which we have no desire to justify or uphold.

Such revivals as we approve, and which are frequent under evangelical preaching, are produced by the special agency of the Holy Spirit; human efforts, though employed as instruments, do not, and cannot produce them independently. This is the position we intend to support.

prayer in the church, and of tender concern for sinners. It makes no display of itself; it is unnoticed by the world. It utters its groanings, except when they are "unutterable," in the closet, and the family, and the small circle of living Christians. But it is heard in heaven, and the world feels its power before they are aware, in the influence of the Spirit which it brings down upon them. No philosopher can tell, how sinners are affected by the efforts of men, when they do not come within their reach, or do not even know of their existence. But admit the power of prayer with God, and admit that there is a Holy Ghost who represses sinners of sin and righteousness and judgment, and the matter is explained. The fact is well known, and susceptible of legal proof, that two or three believers have often agreed to pray for the conversion of particular friends, privately; and the souls of those friends have been given them at their request, though utterly ignorant of the whole matter at the time, and awakened at last by no other than the usual means, set home by some power unseen.

3. Persons are often arrested, who were most unlikely to become subjects, and even those who set themselves against the influence of the efforts used, whether common or special. Instances surely are not wanting, of those who long felt determined not to see their depravity, or their need of an amendment and a change of heart; persons who steeled their hearts against the warnings, threatenings and invitations employed to move them; but who have afterward trembled at the word of the Lord, and at length have gloried in the cross of Christ. These have often been men, most unlikely to be influenced by the "contrivances" of orthodox ministers. Not only have they cried for mercy, who had for years trusted in their own righteousness; but we have sometimes seen the Unitarian and the Universalist abandoning their refuges of lies, and coming guilty and ruined to a bleeding Saviour. If great exertions are used to convert sinners, is there no class of men who can effectually withstand? Cannot the wise detect the management, and save their own souls from the power of such devices?

Zungle says: "The fundamental circumstance of these revivals is, their preternatural character. Of course I consider this the first and great point to be examined. The decision of this would be final and decisive of the whole matter. If, indeed, as is pretended, they are the immediate and extraordinary work of God, it is great presumption and great impudence in any way to resist them. But if, on the other hand, they are the result of human plans and artifice, then it is no less impious and wicked, to ascribe them to divine influence and agency. I have laid before you some circumstances accompanying these extemtions, which appear to me to prove, beyond a reasonable doubt, that they are entirely effected by systematic management and regular exertions of mortal men like ourselves."

Our excellent friend Mr. King has much to say to you respecting Asia, Greece, and this part of Europe; but I know he will hear enquiries, and readily give answers relative to the Colony of La Grange. He has been also intimately acquainted with the B— and S— family. We have had much conversation together. I shall therefore only offer the respectful regards of my son, my other children, and grand children, La Vaseur, and those of

Your affectionate friend, LAFAYETTE.

VERMONT SABBATH SCHOOL UNION.

The 2d annual meeting of this body was held at Montpelier, Sept. 12: Rev. T. A. Merrill, V. President in the chair; Mr. E. C. Tracy, Secretary, *pro tem.* Prayer by Rev. Mr. Hobart. Resolutions were supported by Addresses from Rev. Messrs. J. Fisk, J. J. Shepherd, C. White and H. Hunter. The Chronicle says: "The facts stated in the Report, though not all that the friends of Sabbath Schools could wish, are yet highly gratifying. The number of Auxiliaries to the Union has risen, during the year, from 22 to 70, and there has been a correspondent increase of the number of schools, teachers, and scholars." —Hon. Chauncey Langdon, Pres. Rev. Charles Walker, Cor. Sec.

SERMONS ON INTEMPERANCE.

A second edition of Dr. Beecher's Sermons on Intemperance has just been published. This edition is on a different quality of paper, for the purpose of reducing the price. It now comes within the reach of almost any family; and furnishes benevolent persons with an opportunity to do much good by a gratuitous distribution of the work.

RELIGIOUS SUMMARY.

Ecclesiastical Establishment in Canada.—It appears from a letter of Arch Deacon Strenahan, published in the Quebec Gazette, that there are in Upper Canada 30 clergymen of the established church, and one Lutheran, 55 places where there is regular or occasional service, 45 churches, 31 regular parishes, and 27 places where occasional services are performed. There are also six ministers of the Independent or Presbyterian order, assuming the appellation of the Presbytery of two Canadas, but bearing no connection with the kirk of Scotland; two ministers and two vacant parishes in communion with the kirk of Scotland, and from twenty to thirty Methodist ministers. One of the ministers of the church in communion with the kirk of Scotland, has applied to be admitted into the established church. *Dai Ade.*

The Good Work in Pennsylvania.—The friends of the Bible cause will rejoice to learn that the Managers of the "Bible Society of Philadelphia," at their meeting on Monday evening last, resolved to commence the work of furnishing every destitute family in the State of Pennsylvania with a copy of the Holy Scriptures. A committee was appointed to devise a plan for carrying the resolution into immediate effect.—The Managers are to meet again to-morrow, to receive their report.

The annual meeting of the Auxiliary Foreign Mission Society of Hillsborough, South, was held at New Ipswich, on Tuesday the 18th inst., at 11 o'clock, A. M. The meeting was opened by Rev. Dr. Church, of Pelham. A sermon was delivered by Rev. Mr. Lord, of Amherst.—Addresses were delivered by E. A. Newton Esq., of Calcutta, and Mr. E. Loomis, late of the Sandwich Island Mission.

The Plymouth County Bible Society, met at Marshfield Sept. 12. Sermon by Rev. Mr. Dean of Scituate.

The WAY TO DESTRUCTION WIDE OPEN.—The New Theatre in this city was opened on Monday night last. Of the company the Traveller says, "As near as we could ascertain, there were about twenty-one hundred persons in the house; the receipts from whom amounted to between \$1,500 and \$1,600." The performances were wonderful of course. The prize poem was spoken in fine style; and a Mr. J. J. of Hartford, has attained a "bad eminence," by being announced as its author. One of the pieces performed was "the farce of the *Lady and the Devil.*" We always believed that this establishment would be a powerful auxiliary to the Prince of Darkness, but who would have expected his personal appearance the first night, introduced into a Lady, as at his first successful onset upon the human family? Seriously, we fear the matter is more of a real tragedy, than a diverting "farce." The friends of the drama exist in their apparent success, notwithstanding the loud remonstrances of the virtuous. For ourselves, we are not disappointed. We expected a throng, if the house should go up, especially at the first opening. But we always knew "the wicked will do wickedly," and we have always said that such a powerful inducement as a New Theatre would probably entice and entrap multitudes independently. This is the position we intend to support.

1. Revivals often occur, without any special or uncommon means. Where the gospel has been plainly dispensed for a long time, and Christians have been in a good measure faithful, years have passed away, while these means have produced but little apparent effect. And before any extraordinary effort have been made, suddenly, thoughtless and hardened sinners are alarmed, and in a few days may inquire with the utmost earnestness, what shall we do to avoid? Or, more gradually and silently, a solemn attention creeps over the minds of many; and Christians are surprised to find them in different parts of the society, and without the knowledge of each other, convicted of sin, and seized in godly sorrow. Is this the result of human "studies" or of divine power? On every acknowledged principle of philosophy, we must ascribe this uncommon great effect, to a special divine influence, descending at first, but not before. It cannot be that the persons who have professed the gospel, had been accumulating on these minds by degrees, so that they now arrive at the point where it is manifested in the subduing of the soul. For, in thousands of cases besides, the same cause does not produce the effect; and other years resolve, leaving sinners still stupid and dead. And in these very cases, the persons who have not been conscious of the gradual progress of truth in its power over them. Perhaps the weaklings they feel it with mighty force, they were farther than ever from feeling the least concern. No, the wind bloweth where it listeth; and Christ's people are willing in the day of his power.

2. Still more frequently revivals commence, with manifest power, when but one mode of operation has received more than ordinary attention, and that the most retiring and unobserved. The preaching, exhortation, number of meetings, and every thing of that kind remains the same as for years before. But there is an increase of a spirit of *zeal*.

Dedication and Organization.—On Thursday, the 20th inst., the Meeting-house recently erected in Cambridge-port, was solemnly dedicated to the worship of God, the Father, Son and Holy Ghost. At the same time, the Evangelical Church recently gathered there was organized, and received into the fellowship of the Churches. Introductory prayer by Rev. Aaron Warner; Reading of select portions of Scripture by Rev. E. Beecher; Sermon by Rev. Dr. Beecher; from Ps. 145: 18. Recognition of the Church, by Rev. S. Green; Dedicatory prayer by Rev. W. Fay. The house is neat & commodious. The prospects of the Church are encouraging. During the progress of the Service, the preacher took occasion to vindicate Revivals; to show the unphilosophical nature & absurdity of objections often alleged against them, and to illustrate their real nature and permanent beneficial results. May this newly formed Church, assisted by the Spirit of God, be enabled to illustrate the truth of these sentiments, in the best of all ways, by example.

[Com.]

Dedication.—On Wednesday, the 19th inst., the new Meeting-house, erected for the Orthodox Congregational Church and Society in Walpole, near this city, was solemnly dedicated to the worship of Jehovah: Father, Son, and Holy Ghost. Introductory Prayer and Reading select portions of Scripture, by Rev. W. Cogswell of Dedham; Dedicatory prayer by Rev. Mr. Curtis of Sharon; Sermon by Rev. Dr. Codman of Dorchester; and the Concluding Prayer by Rev. Mr. Griswold, now preaching to the Church and Society. The Meeting-house is a very neat and convenient edifice. The prospects of the Church and Society are very encouraging. Numbers have been added to the Church since its formation, and it is expected that soon they will be favored with the ministrations of a settled Pastor.

We understand that Rev. Mr. EDWARDS, of Andover, instead of being appointed Secretary and General Agent of the American Society for the Promotion of Temperance, as was proposed to him, has been appointed to act as Agent of the Society for the term of three months.

LETTER FROM GEN. LAFAYETTE,
Written to a Gentleman in Massachusetts, by whom it was kindly loaned for publication in the Recorder. —LA GRANGE, MAY 20, 1827.

My Dear Sir,—I am happy in the opportunity to offer myself to your kind remembrance, at the same time that I have to congratulate you on the pleasure you will find in the return of a long absent friend. The excellent Mr. King is now with us; his first visit in America will be to you, and I wish it was in my power to accompany him. The affectionate welcome I have enjoyed at your beautiful seat shall ever be present to my memory. Be pleased to remember me most gratefully, most cordially to Miss —, to your amiable niece and children, to the friends who joined us at your hospitable house.

Here I am, surrounded by a numerous family, living in the recollection of my happy visit through the United States, chiefly employed on agricultural pursuits, but still harboring the hope that before my eyes are closed they will see the sun of liberty light upon this western and southern part of the European continent. Old as I am, there may be some presumption in the fond anticipation. On this very anniversary day, fifty years are elapsed since I was indebted to the gallantry and firmness of two thousand officers and men, for their timely and handsome Retreat; (so the Commander in Chief was pleased to express it) as they happened to be surrounded at Barron Hill, Pa. by the whole British Army. But on this side of the Atlantic, the cause of freedom is hurried on by a powerful auxiliary, I mean the imprudent, encroaching, and intolerant conduct of the adversaries to religious, civil and political Rights.

Our excellent friend Mr. King has much to say to you respecting Asia, Greece, and this part of Europe; but I know he will hear enquiries, and readily give answers relative to the Colony of La Grange. He has been also intimately acquainted with the B— and S— family. We have had much conversation together. I shall therefore only offer the respectful regards of my son, my other children, and grand children, La Vaseur, and those of

SECULAR SUMMARY.

FOREIGN.—The new King of Saxony has issued a proclamation, promising to protect the Protestants in all their rights, and to place all Christians residing in his dominions, whether Protestants, Catholics, or of the Greek Church, on the same footing, as to their civil and political privileges.

The prospect for the winter is flattering to the poor in Great Britain, in the two staple articles of bread and potatoes being very cheap.

It is said that the Duke of Wellington, who resigned his office as Commander-in-Chief of the Army, on the election of Mr. Canning as Prime Minister, has now been re-appointed, and has accepted the office.

A Dutch paper mentions a report that M. Falk is to be appointed governor of the possessions of the Netherlands in India, and that he is to be succeeded as ambassador to London by M. Von Gobbelz.

Germany.—Accounts from Vienna state, that one third of the army of Assey, in Moldavia, was laid in ashes on the 31st of July. Nearly 800 houses were destroyed, and above 10,000 persons had no roof to shelter them. The palace of the Hospodar was burnt, and several others; also 15 Churches, including the Metropolitan Church, and the Catholic Convent. Fifty bodies had been dug from the ruins.

Colombia.—Accounts from Bogota state, that one third of the army of Assey, in Moldavia, was laid in ashes on the 31st of July. Nearly 800 houses were destroyed, and above 10,000 persons had no roof to shelter them. The palace of the Hospodar was burnt, and several others; also 15 Churches, including the Metropolitan Church, and the Catholic Convent. Fifty bodies had been dug from the ruins.

Wednesday evening last, by Rev. D. Sharp, Mr. David Carleton, of Fayetteville, N. C. to Miss Sarah F. Norcross, daughter of Mr. Archelias N. of this city.

In Charlestown, Mr. Samuel F. Tufts to Miss Fidelia Harrington.—At Leechmere Point, Mr. Wilder Bennett to Miss Julia Ann Bangs.—In Dorchester, Capt. Ebenezer Eaton, to Miss Mary P. Withington.—In Wiscasset, Mr. Edward Tufts, to Miss Rebecca, daughter of John McGuire, Esq.—In Salem, Mr. Robert E. Benét to Miss Martha Wheatland; Mr. Stephen Osborne, to Miss Elizabeth H. Brace; Mr. John M. Ives, to Miss Louisa S. Southwick.—In Lynn, Mr. James Shaw to Miss Angelina Hadlock.

In Keene, by Rev. Z. S. Bartlow, Rev. Artemas Boies, of South Hadley, to Miss Susan Lawrence.

In Harrison co., Rev. Dewey Whitney, of Nicholas

In New-York, by the Rev. H. G. Ludlow, the Rev. Peter Gulick to Miss Fanny H. Thomas, Mr. and Mrs. G. will form a part of the Missionary Family, which expects to sail for the Sandwich Islands in a few weeks.

In Benson, Vt. Rev. Daniel Starr Southmayd of Concord, Mass., to Miss Joanna Kent; and at the same time, Rev. William Child of Pittsford, to Miss Catherine Southmayd—both daughters of the Rev. Dan Kent, of the former place.

at Portland, last Saturday week, as a charge of murder Samson Davis, in Portland harbour, on August last—and acquited. It appeared on evidence, that Davis, at the time of his death, was very much intoxicated, having drunk nearly a quart of rum in a few hours. His death was probably occasioned by falling from his boat in the help-

state.

Another Warning.—On the 13th instant, a young man named Isaac Wardwell, living in Darien, committed suicide by drinking Rum! It is stated that after drinking very freely at a store, he returned home, found his father's bottle, drank a pint of the liquor and not long after expired.—*Newark Gaz.*

MARRIAGES.

In this city, Mr. Henry Dean, to Miss Matilda Smith; Seth Knowles, to Miss Sarah Payson; Mr. Lowell Gridbridge to Miss Caroline Ann Morgan; Mr. Daniel Sampson to Miss Elmira Maria; Mr. John Glover to Miss Charlotte Elizabeth Lyon; Mr. Francis Styles, to Miss Mary Elizabeth Child; Mr. William Eastabrooks, to Miss Mary Amy H. Oliver; Capt. John Buckmar, to Miss Mary Wyman; Mr. John B. Holmes to Miss Caroline Montgomery; Mr. Samuel Baker, Jr. to Miss Mary Sweet; Mr. Edward C. Howe, to Miss Elizabeth Barker; Mr. Aaron Jaquith to Miss Charlotte Sawyer; Mr. Francis T. Hastings to Miss Mary S. Jenkins.

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POETRY.

From the N. Y. Evening Post
THE PILGRIMS.

How slow you tiny vessel ploughs the main!—
Amid the heavy billows now she seems
A toiling atom,—then from wave to wave
Leaps madly, by the tempest lash'd—or reels
Half wrecked though gulls profound.

—Moons wax and wane,
But still that lonely traveller treads the deep.—
I see an ice bound coast towards which she steers
With such a tardy movement, that it seems
Stern Winter's hand hath turn'd her heel to stone,
And seal'd his victory on her shilly shrouds.
They land!—They land!—not like the Genoese
With glittering swords and gaudy train, and eye
Kindling with golden fancies. Forth they come
From their long prison,—hardy forms that brave
The world's unkindness,—men of hoary hair,
And virgins of full heart, and matrons grave
Who hush the wailing infant with a *glance*.
Bleak Nature's desolation wraps them round,
Eternal forest, and unyielding earth,
And savage men, who through the thicket peer
With vengeful arrow. What could lure their steps
To this dear desert? Ask of him who left
His father's home to roam through Elam's wilds,
Distrusting not the guide who call'd him forth;
Nor doubting, though a stranger, that his seed
Should be as Ocean's sand.

—But you lone bark

Hath spread her parting sail.
They crowd the strand,
Those few, lone pilgrims.—Can ye scan the wo
That wrings their bosoms, as the last, frail link
Binding to man, the habitable earth?
Is sever'd!—Can ye tell what pangs were there,
What keen regret, what sickness of the heart,
What yearnings o'er their forfeit land of birth,
Their distant, dear ones!

Long, with straining eye
They watch the leesening speck. Heard ye no shriek
Of anguish, when that bitter loneliness
Sank down into their bosoms? Not they turn
Back to their dreary, famish'd bunks, and pray!
Pray,—and the ill that haunt this transient life
Fade into air. Up in each girded breast
There sprang a rooted and mysterious strength,—
A loftiness,—to face a world in arms.—
To strip the pomp from sceptres,—and to lay
Upon the sacred altar, the warm blood
Of slain afflictions, when they rise between
The soul and God.—

GENERAL MISCELLANY.

THE SHIP JAVA.

Extract of a letter to one of the Editors of this paper, from Rev. H. Hays, Captain of the U. S. Ship Java, which sailed from this port, in May last, bound to the Mediterranean.

GIBRALTAR, JULY 4, 1827.

Dear Sir,—A kind Providence has given us a safe, speedy and delightful passage across the Ocean. We reached here Monday the 2d. Few incidents worthy of remark occurred by the way. A man by the name of Peter Johnson, while attempting to lash one of the anchors, was struck by a swell of the sea, carried under the ship, and seen no more.

"We passed along side of St. Mary's island the 23d ult. It was delightful to look out upon broken rocks, barren sands, cultivated fields, verdant forests, feeding cattle, and pleasant houses, neatly painted and surrounded with shade trees. We still hung upon the scene, as it fell far behind us and gradually disappeared. I suppose an old navigator, who has been used to absences from land for months together would smile to hear me talk thus about little St. Mary's. But really it was the greatest luxury I ever enjoyed by surveying a little spot of earth.

Saturday the 30th the wind was fair and strong and we expected to reach here on Sabbath morning. The officers were talking of exchanging salutes, and I expected a disagreeable Sabbath; but a good Providence during the night stopped the breath of the winds and the whole Sabbath was a most perfect calm. We had just entered the mouth of the straits. There, between Africa and Spain, with waters around us as smooth as glass, except when broken at the surface by flapping fishes, we had religious service. I have preached every Sabbath. Spend some time instructing the midshipmen daily. We have a school of 20 collected from the young stars of the crew, who meet every day. A teacher from the crew is selected. I furnish books for them and visit the school every day.

British and Foreign Bible Society.—The number of languages in which the Holy Scriptures have been published by the British and Foreign Bible Society, or through its instrumentality, is now ONE HUNDRED AND FORTY-SEVEN : in fifty-six of which they had never been printed before. The total amount of issues in the British Isles, is 4,303,395 copies ; and in other countries, sufficient to exceed the number to MORE THAN FIVE MILLIONS. The total amount of expenditures in carrying forward the various purposes of the Society is SIX MILLIONS, THREE HUNDRED AND TWENTY-TWO THOUSAND, FIVE HUNDRED AND SIXTY DOLLARS. Yet after all these efforts, it is stated that the demand upon its services is rather increased than diminished ! N. Y. Obs.

Edinburgh Bible Society.—The receipts of the Edinburgh Bible Society during the year ending July 9, 1827, amounted to \$3291; being 925l. more than those of the previous year. Although the offence which occasioned its separation from the Br. and Foreign Bible Society is removed viz. the circulation of the Apocrypha by that Institution in connexion with the canonical books, it manifests no intention of resuming its former relation as an Auxiliary. The ground taken by Irving at the anniversary in London, is the ground of this Society, viz. to require the Committee of the National Institution to acknowledge that they were wrong in the course they pursued, with expressions of "regret for the misconduct." [ib.]

Serious Question.—What circumstances will justify a Christian church in remaining, year after year, destitute of a pastor—that is, (to say nothing of themselves and their families) in neglecting to provide instruction in the Way of Life, for the community in the midst of which God has placed them.—[Vermont Chron.]

TEMPERANCE DEPARTMENT.

From the Connecticut Observer.

"Lost beyond hope."—It is said, often, that efforts to prevent intemperance must be chiefly directed to keeping those temperate who are already so. This is good policy, undoubtedly—but there is something in the reason for it, that shocks the reflecting mind. "The temperate may be secured—but the intemperate are lost beyond hope." Is it so? In shutting the gates to debauch the enemy, and to save the city, must a large number of our fellow creatures—our friends—our neighbors, be excluded, and left a prey to a monster more cruel than death? Is this dreadful necessity fastened on us? Cannot many of these unfortunate beings be saved? What forbids it? Let them only commit some crime which shall send them to one of several Penitentiaries in this country, and their reformation is certain. In Maine, in New-Hampshire, in Vermont, and some other States, the "cold water drinkers" we are told in the Report of the Prison Discipline Society, are as healthy a body of men as can be found on the face of the earth. But these, when they entered on their confinement, were intemperate—and would have been so still, had they roamed abroad

in the community. What, then, prevents others, who are not so unfortunate—or perhaps it might almost be said, so fortunate as to lose their liberty, from a reformation equally pleasing? The presence of ardent spirits prevents it. This is the necessity which binds them to wretchedness here, and ruin eternal hereafter. Take away this, and they become as easily reformed as in a Prison. Why, then, should not ardent spirits be removed out of their way? Why?

We are glad to find the attention of some turned to this subject. An instance has come to our knowledge in this city, where a gentleman, from conscientious views, has determined to sell no more ardent spirits—and has excluded them from his premises. May many more follow so worthy an example. Let those also who manufacture ardent spirits inquire what is their duty—for it is in vain that foreign spirits are excluded, if the vacancy is supplied by domestic spirits, perhaps even more deadly.

A correspondent who expresses his satisfaction with the notice we have taken of the subject of intemperance suggests a new plan. We give it in his own language.

I would recommend, that all the unsold spirit in each town in the State of Connecticut, on a certain day, (say the 4th of next July,) be deposited in the cellar of some man in the town, with whom it might be safely intrusted. Some physician would be a proper person. To which place any person might apply for it as a medicine, and in other rare cases.

The town should purchase the spirit of the several merchants, and in time it would be sold as a medicine, and the avails belong to the town.

This course would almost supersede the necessity of temperate societies, unless it were by the merchants and manufacturers only, not to purchase or manufacture any more of this destructive article. It would level the blow at the root of the tree; and effect all that we wish to effect.

If any town in our State would exert themselves to bring about such an event on the fourth of next July, or a year from that time, it would be a proud day, for that place."

TEMPERANCE.

We learn from the New York Journal of Commerce, that the Medical Society of New York City, have passed several resolutions on the subject of Temperance. The substance of the first is, that they will impress on their patients the importance of abstaining from the use of strong liquors, believing that a moderate use of them is not conducive to health, strength, or vigor.

The second reprobates the practice of mingling ardent spirits with impure water, to correct it for the stomach.

The third asks the concurrence of the profession & of Medical Societies throughout the State; and instructs their delegate to the State Medical Society, to use his influence with that body in the same cause.

LITERARY AND SCIENTIFIC.

For the Boston Recorder and Telegraph.

MILLER'S LETTERS.—I have just been reading Dr. Miller's Letters on Clerical Manners and Habits," and am highly pleased with the style and spirit in which they are written, and hope to receive benefit from the principles they inculcate. I have met with no author, who has treated this subject with more judgment, or rendered the rules of Christian politeness more obvious and urged the observance of them with more force. Permit me then, through the medium of your valuable journal, to commend them to the notice of clergymen and theological students.

The subjects of these letters has, till recently, been greatly neglected by most ministers of the gospel, and even now there are many, who seem to think it unworthy their attention. They feel and act as though the time, spent in acquiring the manners of polished society, and forming habits of Christian prudence, is lost. Rather, they are unwilling to employ it in learning what they imagine to be of little or no importance.

This mistaking view of the subject, (for I apprehend that all, who have much knowledge of the world, will consider it a gross mistake,) has arisen from various causes. Some have never been thrown into society, where they were required to observe the rules of polite intercourse. Some have perused the writings of Lord Chesterfield, and become disgusted with his loose principles and therefore with the whole subject. Others have refused to submit to any established rules of conduct. They have therefore viewed the subject as having no claims, and entirely neglected it.

This has often excited the opposition of the world, and destroyed, in a great measure the usefulness of some ministers. Their manners have been so unpolished and rude, as to render their company unwelcome to refined society. And consequently, they have been denied an opportunity of being useful to those in the higher walks of life, so that their usefulness, as ministers of Christ, is greatly lessened, and in some instances almost totally destroyed.

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and recommended; and the first edition was soon exhausted. We mention this circumstance, because it demonstrates that there is a growing attention to the subject of church music, among that portion of community which is strictly religious. Ten years ago, such a pamphlet would have been laid on the shelf by this portion of readers, as unworthy of attention; and it would have been denounced, perhaps, by the rest of community, as censorious, visionary, fanatical. But times have changed. The claims of church music are better understood; its abuses are beginning to be deprecated; ministers and private Christians, in some few instances, are beginning to bring their influence to bear upon the work of reformation; and among compilers, teachers and choristers, are now to be found almost as a novelty, some few who are distinguished both for purity and talents, and who are willing, if circumstances should require it to "spend and be spent" for the cause. The work of reformation has scarcely any where commenced in good earnest; but a sentiment has been extensively called forth in its favor, which will not end in mere speculation.

Church music, which for so many years has been nearly "cast out and trodden under foot," will ere long be restored to its proper standing. A large portion of the christian community, it is true, are still dead to the subject—"twice dead and plucked up by the roots"; but a few are now awake; and these will not give slumber to their eyelids, till something effectual shall have been accomplished. Among these is the author of the address before us. We know him intimately; and should rejoice to partake largely of his excellent spirit.

The pamphlet, as our readers will recollect, was published through the influence of a number of individuals who have long been distinguished for their active benevolence, and who are not in the habit of paying idle compliments to any class of men. They are devoted to more important business. It is to be hoped that the pamphlet will secure a widely extended circulation. The present edition of it is considerably improved; and the work now presents the subject of church music altogether in a consistent and striking point of light. Every Christian should read it. It goes especially to the hands of every clergymen and every teacher.

Onida Academy.—This seminary has been recently located on a beautiful and fertile farm, three miles and a half from Utica, near the village of Whitesboro and the Erie canal, containing about 120 acres. Two instructors have been appointed; Rev. G. W. Gale and Mr. P. Rawson. The studies will be such as are usually taught in Academies. Every student will be required to labor from 3 to 4 hours in the day, at agricultural or mechanical business.

New School.—The Newport Republican says: "We understand that a serious intention is entertained to locate in this town a Polytechnic School, on an extensive scale;

and that more than 60 families in New-York have signed their names as patrons of the undertaking. We shall publish hereafter extracts from a very luminous pamphlet, detailing the views of the able projector of the contemplated institution, who is an eminent teacher in N. York at this time."

New Geography.—E. & G. MEHRIG have just published, "Outlines of Practical Geography, consisting principally of Questions on the Maps. By JOSEPH MUNKSCHER, A. M."

Extract from the Preface:—"This little work consists principally of Questions, the answers to which may be found by an examination of the maps. They are adapted particularly to Woodbridge's highly approved Atlas, and those questions which are included in brackets can be answered from no maps but this. The answers to the great body of them, however, may be found on Worcester's, Morse's, or Goodrich's Atlas.—The experience and observation of the writer have convinced him that the most successful and expeditious way of acquiring a knowledge of Practical Geography, is to direct the attention almost exclusively to the maps. The mass of facts relating to Physical, Political, and Statistical Geography, which are found in most treatises on this science, may be read by the student with great advantage; but the attempt to burden the memory with them, is an unprofitable employment of time. The object of the writer in this little work has been to form a Series of Questions which will embrace every thing of importance to be found upon the Maps; and in the brief notes which are interspersed throughout the book an attempt is made to combine Ancient with Modern Geography, so far as at the names of the principal places are concerned. The first section, it is believed, contains a more full and minute explanation of mathematical Geography than can be found in any other elementary treatise on the subject."

Aug. 31.—By order of the Trustees, J. TODD, Secy.

GROTON ACADEMY.

THE Fall Term will commence on Monday, the 10th of September. The Trustees have engaged Mr. E. WRIGHT to continue as Principal. They have also voted, to procure immediately a Philosophical and Chemical Apparatus, and a well selected Library for the use of the pupils.—The Female Department will be instructed by Miss C. Reed of Boston, in a separate room under the immediate superintendence of Mr. Wright, thus combining advantages for a solid and ornamental education. Experimental Lectures will be delivered to both departments without additional charge. It is the determination of the Trustees to make this a school of the first order—where Christian parents may safely commit their sons while fitting for College, or for a business life, and their daughters may receive every advantage which such parents may desire—a school where the mind shall be thoroughly disciplined, and the heart brought under the benign influence of the Bible. Tuition \$2, 75 per quarter. Board on reasonable terms, and in good families may be had near the Academy.

References to Rev. W. Fay, Charlestown; Dr. James P. Chapman, Cambridge; S. V. S. Wilder, Esq., Bolton, and Hon. Luther Lawrence, Groton.

GENERAL MISCELLANY.

GENERAL